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“ O Trinity of Supreme Power, Wisdom and Love, whose habitation can be the heart of man. Grant us to see Life in its true proportion as Light Intellectual replete with Love”.

M. PENDLEBURY.

LOVE
MARRIAGE AND PARENTHOOD.
A STUDY ON RACE BUILDING.

BY
MARY PENDLEBURY,
M.R.S.I.

“This Creation—God’s Creation—is created in Joy, upheld by Joy and moves towards Joy”.

RABINDRANATH TAGORE.

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Dedicated to the Memory of Wedded Love
and to the
Racebuilders of Today
who
Determine the Unknown Destiny of Tomorrow.

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GOLDEN BRACKEN.

The Moorland bracken dying,
Dies in a shroud of gold,
Her fragrant petals falling
On heather scented mould.

My heart, too, has a moorland,
Sunkissed windswept and free,
There grows like autumn bracken
Love's golden memory.

Thy radiant smile and presence
My moorland height pervade,
Like leaves of golden bracken,
A gold that does not fade.

M. PENDLEBURY.

INTRODUCTION.

By special request I am embodying the substance of my lectures on Racebuilding, in book form, fully realising that a subtle difference exists between the spoken and the written word. As my lectures were illustrated by slides and Cinema films, I am bereft of a powerful aid in visualising the beauty and tragedy of life, and must depend on word pictures.

Fully conscious of many shortcomings, I send this little book forth, hoping that the wonder and beauty of the normal birthright—to which every child is entitled—will induce young people to consider the vital question of Racebuilding in a more enlightened spirit. For it is the youth of To-day that determines the Race of Tomorrow. The foundations of Parenthood are laid in adolescence—and it is on these foundations that the whole structure of family life is built. The Home is the cradle of the Nation, and the welfare of the Nation depends on the Home life of the people.

In past years a barrier of silence and ignorance has surrounded the most vital questions of Racebuilding and of Racial Health. Innocence is not ignorance, but ignorance often kills innocence and is the cause of much immorality.

Let us then sweep away this ignorance and in the light of Truth help the youth of To-day to become the Racebuilders of Tomorrow, giving to the Race that which is essential to its life, a clean and responsible fatherhood and motherhood. Then, the Children of Tomorrow instead of being born with the tainted birthright, will enjoy the fullness of their heritage of beauty and health. Then the God-given power of sex shall be revealed in all its mystic beauty and strength and purity, becoming the dynamic force, which it was ordained to be, uplifting, ennobling and sanctifying all human life.

M. PENDLEBURY,

SIMLA, LYCEUM CLUB, PICCADILLY.
Aug. 16th 1925.

FOREWORD.

With other preventable diseases which take a huge toll of human life occur, such as cholera, plague or yellow fever, immediate steps are taken towards limiting their spread and effects.

Yellow fever is practically non-existent at the present time, yet only a few years ago it took a large toll of life.

Is it too much to hope that the same measures may be applied to venereal disease, so truly termed by the author a Race Poison, which takes such a toll not only of the present, but also of the coming generation ?

This, I fear, can never come about until popular opinion demands it, and before that can happen a great deal more education is necessary in the meantime.

Hence this small book, in which the author has amplified a lecture which she has given to many thousands of people in Europe, and which was the first of its kind, illustrated by cinema films, given to a mixed audience in England.

It may be of interest to readers to know that when given in the north of England, more people were turned away from lack of accommodation than those who had the privilege of listening to the author, the numbers being approximately 54,000 and 47,000 respectively in 33 lectures.

As applied to India, it may be argued that the bulk of the population being illiterate, this book can fulfill no useful object, but there is an educated community in India now which can think for itself, and it is to this community that the book is recommended. The incidence of venereal disease in India has been variously estimated as being from 25 to 80 per cent of the general population, rates very much higher than those pertaining to Europe, and it would appear, therefore, that if India desires to take her place among the Dominions of our Empire, one of the great, primary objects to be achieved must be to cast off her present apathy and eliminate this Race Poison.

Once the results of these diseases have been fully known and realised by all of our peoples, then, and not till then will we be well on the way towards that ideal manhood and parenthood to which the author so eloquently alludes.

SIMLA, }
17th August, 1925. }

T. H. SCOTT.

Lt. Col. R.A.M.C.

LOVE.

My star thou art,
 Illumining my path,
Fixed in my heart,
 And lighting all it hath.

My Life thou art,
 Only for thee I live,
Joy to impart,
 And all I have to give.

Myself thou art
 For art not thou, my sweet
The other part
 Of my soul incomplete.

C. K. LAMONT.

CHAPTER I.

Love.

The poets and seers of the world and of all ages have contributed to the Literature of Love. There have been many definitions, I will take this one that Love is the fulfilment of our being, because it is the development of the Higher Self within us, that bears on it the image and breath of God. Love is the fulfilment of the Law, for Love is the keynote of creation, it alone can blend the differences of sex into perfect harmony. In a true union of man and woman, a union of body, soul and spirit, each sex not only expresses its own quality, but uses, its own strength to develop the other until the one completes the other.

Tennyson tells us that woman is not undeveloped man, but diverse. Loves sweetest bond is this, not like to like but like in difference. In a true union these twain shall be like perfect music set unto noble words.

Much in the hurry and bustle of modern life has caused the true vision of sex to fade from our minds and leave instead merely a blurred idea. Consequently the great God given power of sex which was meant to add to the glory and joy of life, uplifting and ennobling and sanctifying it, becomes so often the degradation of life bringing into it sorrow, dishonour and tragedy. Let us then for a few minutes consider Love from its biological, social and ethical standpoint. To consider the biological aspect, we must enter into the sacred precincts of Nature's workshop. If we enter with the right spirit we can learn lessons there, which are greater than those we learn merely from the mind of man, for we may learn from the mind of God. Like Moses of old approached the burning bush, so must we approach with reverence for

we are coming into the presence of Life itself and the author of all Life. We can trace the law of Love right through creation even down to inorganic Life where we find it, in its first beginnings as the Law of attraction, that in the realm of chemistry causes the affinity and valency of chemicals. Or, to put it into homely language, the law of attraction that determines the power of attraction and the amount of attraction that chemicals have for each other. Even in inorganic life we find that elements are attracted to each other. Two separate elements with different properties, uniting produce a new substance. Thus the element Hydrogen unites with Oxygen, both being in gaseous states. Two atoms of Hydrogen unite with one atom of Oxygen and the substance resulting from this union, is not another gas but water. Again in the highest forms of life-Love comes to us first as the law of attraction which draws two people together binding the two in one. Love can make or mar but Love cannot leave us as it found us.

Now let us turn to organic life, there we find that one of the lowest forms of life consists of a cell which has the properties of digestion and also the power of uniting by fusion with another cell. Here again we have a distinct example of the law of attraction drawing two cells together. After fusion a small particle of the cell divides from the parent cell and starts a life of its own.

As we ascend the scale into the realm of botany and watch the reproduction of flowers again we find the law of attraction. In this case, however it is not one flower that is attracted to the other, but insects, like butterflies and bees are attracted to the flowers by their scent and colour and bring about the fertilisation of the plant. There are male flowers and female flowers and others which possess in themselves both male and female properties and organs. The germ of life of the male flower is called the sperm, and the germ of life of the female flower the ova. The sperm and the ova of the same flower, even in those cases where one flower contains both the

attributes of sex, do not unite. The wind, the butterflies and the bees and other insects carry the sperm of one flower to unite with the ova of another flower, of the species. We see that even Nature is against the union of organisms nearly related. Let us for a moment imagine the whole process. The butterfly in his flight is attracted to a flower and in alighting on it to drink of its sweetness, his wings brush against the little organ that contains the golden life giving pollen of the male flower. The golden dust falls on and adheres to the wings of the butterfly and if, on his next flight, he should alight on a female flower this pollen is brushed from his wings by contact with the petals of the flower and falls into the delicately shaped little chalice that lies at the heart of the female flower, in which chalice the ova, (or eggs) lie awaiting the miracle of fertilisation. When the sperm contained in the pollen reaches the ova, situated in this little chalice, then fertilisation takes place, the sperm and the ova unite and a new flower is born. Gradually the seed forms, which the gardener, or Nature, the greatest of all Gardeners, places in the ground, and from which the new plant springs. As we go onto the next step and watch the life of the fish we find again the law of attraction powerfully drawing the male to the female. The mother fish lays her eggs in the water and they are then fertilized by the father fish. In fish life we see the distinct attraction of the mate, but practically no parental care, for once the eggs are laid neither parent troubles about them. The exception to this rule is in the case of the stickleback. This fish has the distinctive habit of preparing a little house for his mate and of protecting the place where the eggs shall be laid. The male fish will pursue the female for miles drawn by this impelling force of attraction.

In bird life, which is several steps higher in the scale of life we find that though the offspring are much fewer in number there is much more parental care or love displayed. In bird life the whole law of attraction is much more highly evolved. In the season of mating we find

the male bird by beautiful plumage and song seeking to attract the female. In some cases, the male bird prepares a play ground, with several little arbours. This is kept decorated with fresh blossoms and coloured shells. Every faded flower is carefully removed and daily fresh treasures of shells and blossoms are carried in the little beak of the male bird to adorn the arbour. Here he brings his mate and hops about to show off his beauty of plumage and thus wins the favour of the mate he desires and exquisite are the little coloured devices contrived by these to beautify their arbour of love. But it is not only work but joy that enters the life of the birds. Indeed when one listens to the song of the lark as it ascends higher and higher into the vast dome of the sky, until it is almost lost to sight in the azure depths of ether, it is difficult to believe that a bird can produce such notes of exquisite melody, vibrating and thrilling with joy, without feeling in its infinitesimal being the ecstasy of life itself. At such moments one can realise that "God's creation is created by joy maintained by joy and progresses towards joy" that joy itself is one of the fundamental laws of creation. After the season of courtings comes the season of nesting. The mother bird is most arduous in accomplishing her maternal duties. The nest is built by both birds together and the pride with which the work is completed can readily be seen by noting the beauty with which twigs and leaves and fluff are woven together to form the little domicile.

Thus we work our way up the ladder of life still tracing the law of love and arrive at primitive man and we find in these tribes that the love of motherhood is much more highly developed than the love of the mate. This latter is unfortunately much interwoven with the fact of possession, and is often associated with gross tyranny. Throughout the different tribes and nations we can trace the law of attraction, first working, merely as a blind impelling instinct often in a much more brutal form than is the case with some of the

higher animals. Gradually as we work up through the higher types of man we find the highest types sex love no longer a blind instinct, but a controlled force the mightiest of all forces, lifting men and women to great heights of spiritual development endowing them with selfless love, making them capable of amazing deeds of heroism. In such cases when the union between man and woman is one of mind and body and spirit, we catch strains of the fulltoned symphony of life, strains that touch the deepest chords in our hearts, causing these to vibrate in unison and sympathy with the sacred mystery of sex.

It is due to our clouded vision of sex that degradation, dishonour and disease have brought so much tragedy into life, tragedy, which alas, only too often, repeats itself in succeeding generations.

The old school of thought taught us that animals were governed by instinct, but that man was governed by reason. The new school teaches us that both animals and man are driven by instinct, but that man may transmute his instinct into reason.

Sex is a world force, and like all world forces can be our master or our slave. That depends on whether the force rules us, or whether we rule the force.

Fire and water are world forces we need both to maintain life yet either of these can destroy life.

Some years ago, in India I saw a river which ran round the ancient city of Hyderabad. Along its beds on both sides there was evidence of life. Along its banks fields and orchards and gardens blossomed. Even in the hot weather when the surrounding country was parched and desolate, these banks were always green. It was a joyous source of life. One day in September 1908 a channel of outlet to this river became blocked. The rains were very heavy and suddenly the river rose and with a tremendous force overflowed its banks. In the space of half an hour 5000 people were drowned. I saw that river a little while after the flood had subsided. It was the same river and the same scene, but what a difference.

The river that had been a source of joy and life had become the source of devastation and death. The gardens had been swept away, the fruit trees had been broken, houses had been ruined and human corpses were seen floating about as flotsam down the tide of the river. The scene of life had become the scene of death. This picture has lived in my mind always. To it we can liken the force of sex. When it is a controlled force it produces Love, joy, ecstasy and life itself, when it becomes an uncontrolled force it produces, dishonour, disease, death.

It is in the years of adolescence that the foundations of parenthood are laid.

Every year in our midst thousands of young men and women, standing on the threshold of life and the mysteries of love, wreck their lives in the turbulent sea of sex emotion, bringing disaster to themselves and others, through ignorance of the Laws of Life.

The years of adolescence are characterised by storm and stress, because then the whole body is building itself up by that mysterious force which controls growth. The sex glands which are destined to play so important a part in the life of the individual are maturing. The God given instinct of Sex is coming into the conscious realisation of the individual. The matter of the greatest moment to the adolescent is whether this force of sex becomes a controlled force or whether it becomes uncontrolled and runs riot through life.

Each age has its own spirit and the spirit of this age is a spirit of restlessness partly due to the abnormal domestic and social upheaval brought about by the world war. The life of our youth of today has run into many channels of excess and crudity. Those who believe in the goodness and upward trend of human nature believe that the new spirit which is moulding itself is in a state of flux and transition and is forging for itself new channels.

Yet there is no doubt that a new and discordant note has been struck in our domestic and social life.

There are some who attribute much of this to the Jazz music which we have adopted from the negroes.

Certain it is that both music and dancing are an expression of the Nation's life and when this is modelled on the spirit of a primitive people where the appeal is directed to the physical senses alone, it, emphasises a side of life which is on a low elevation. The spirit of every age and every nation is expressed in the national song and dance just as Ruskin tells us that we can gauge the soul of a nation by its architecture so in another way do we get a glimpse of the National life in the song and dance of the people.

During the stress and storm of adolescence when the sex emotions are seeking to establish themselves, the appeal made through dance and song emphasises either an upward or a downward tendency and by a wrongly based appeal can tend to vitiate the whole attitude of the individual towards life.

There are many other forces at work which mould the spirit of youth.

The discordant note which is noticeable is seen by the want of chivalry among many of our young men, and a boldness of demeanour among our young women. Many of these by exaggerated fashions call attention to their physical proportions in a way that makes the primitive and provocative appeal of sex, to men. The tendency of the age is for the younger women to disguise the fact that they are women as much as possible and copy in every conceivable way the dress and the manners of men. In this there is a certain note of decadence. For the strength of each sex lies in its own attributes. "Not like to like but like in difference and were it not thus Love's strongest bond were slain, for woman is not un-developed man but diverse".—

The note we want to emphasise in the life of our youth is the note of protective ideals, for the protective sense is the highest of our senses, the one through which

our men and women have risen to the greatest heights of heroism and self sacrifice.

In our boys we want to call forth that protective chivalry which is latent in every man. We want to teach our sons that if they require from their brides a pure life they must bring to them a clean life, not merely the dowery of wealth, but that greatest dowery of all, the dowery of a clean and healthy life. We want them to hold the gift of transmitting Life as a sacred trust to be handed on as the birthright of normal health to future generations pure and strong, untainted by any Race poison.

In our girls we want to emphasise another side of this protective instinct. We want them to fulfil their destiny in being the guardian of the domestic ideals. We want her to realise the weakness and folly of emphasising the primitive, provocative appeal of sex, thus enabling her to strengthen and not weaken her appeal. We want to teach her to realise in herself the sacred mystery of sex. By obtaining in her own soul the Vision Splendid of Sex, that vision which when it comes to us in all its mystic beauty, strength and purity we must approach with reverence and humility. It is in the hands of woman, by making the true appeal to sex instead of the false, one, to transmute the flame of passionate love into a dynamic force which can uplift, ennoble and sanctify all human life.

On the other hand, by making the provocative and primitive appeal to sex, a woman can transmute all the potential chivalry and protection into the weakest channel of life, which is the sense gratification of passion—so often misnamed Love.

One of the most beautiful monuments that the world treasures, and which was erected to the memory of wedded love is the Taj in Agra, that wonderful dream in stone. Around the tomb of his Queen the great Emperor Shah Jehan has had entwined, in marble, wreaths of Jasmine and lilies, symbols of passion and purity which complex mystery is present in all true sex love, and which when blended in true proportion forms

the garland of love that can be stronger than death and longer than life.

It matters then supremely that we should study and understand this God given instinct, this world force of sex in order to draw from it that which will add to the glory and joy of life, and not derive from it that which may destroy the beauty and rythm of Life's Melody.

“Here or hereafter we shall see it ended,
 That mighty task to which our souls are set,
 If from beyond, then with the Vision Splendid,
 We shall look back and never know regret.

Be this our vision through us Life Transfigured,
 Uplift bereft from its forlorn estate,
 Purged from the sins which once its soul disfigured,
 Healed and restored and wholly consecrate.”

JOHN OXENHAM.

BETROTHAL.

O Year of Year, O Day of Days !
 When thrilling us with strange delight,
Broke blushing through the morning haze,
 The timid dawn of Loves first Light.
O Peaceful day amidst earth's strife,
 Beginning of a golden age,
Of our new book of Love and Life
 The glorious title Page
O day above all others blest,
 Which unto our new life gave birth,
Our thought of thoughts is now confessed,
 Our heaven has begun ^{on} earth—
O Day which opened to our souls,
 The Portals of Love's Paradise,
Where every happy morn unrolls
 New pleasures to our eyes—

This day our trembling lips first met,
 And love shone clear in your sweet eyes;
Our rapture was too sweet for earth.
 It seemed to bear us through the skies,
Up to a world of light and air,
 By all the other earth unsought,
And we the only dwellers there
 And Love the only thought—
And while we there in rapture dwelt
 Our souls met and were joined in one,
And heaven with sacred fire we felt,
 Had sealed what was on earth begun,
O Love which maketh all things bright,
 Shine thou within, around, above,
And make each day a day of light
 A golden day of Love—

C. K. Lamont.

WEDDED.

Ten years ago-sweet Love—

Some Lovers sing, that through long years
Their Love remains unchanged,

But mine is changed—so changed—
I thought I loved you then,

Dear Love -- with all my heart—
But looking back, how little was that love
Compared with now,

Now you have grown around my heart
And to remove you

Would be to take my heart also—

We are now bound together by a chain
Of loving thoughts and deeds,

And happy hours and sweet confidences.

C. K. Lamont.

CHAPTER II.

MARRIAGE

OR

GUARDING THE HERITAGE OF THE NATION.

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(Appeared January 1922).

The whole world, since the war, has been and still is undergoing a process of reconstruction, geographically, financially, physically and morally. The old values by which we gauged life have passed, new values have taken their place. Of all the problems that engage the thoughts of workers on national questions, none is of more importance than that of the reconstruction of the race. Yet this matter has been more or less shelved, principally because of the complex difficulties which surround it, for this delicate and thorny problem is bound up with the daily and most intimate life of the people. First and foremost in it stand love, marriage, and parenthood, the three great fundamentals on which the life of the individual hinges. The most quick-witted statesman, though he be an expert juggler with words, hesitates to introduce legislation which touches on the intimate life of the people. Yet the nation is but a group of families, and the life and welfare of the nation, as of that of the family, is vitally affected by these three fundamentals: love, marriage, and parenthood. Let us for a mement consider them.

Love, that most elusive theme to which literature, art, and music of all ages and all countries have en-

deavoured to render homage and which has had many definitions. Love is the fulfilment of our being, for it is the development within us of the higher self which bears on it the breath and image of God.

Marriage is a mystery, marriage is a sacrament—for is it not the sacrament of life itself? But marriage is also a contract—the most vital, the most sacred, of all contracts.

Parenthood, appealing to the protective instinct of men and women, appeals to the highest human attribute, the one by which human nature, in spite of its many imperfections, can rise to the greatest heights which it is capable of attaining.

Yet in England to-day, 1922, people marry, but neither Church nor State ask whether the parties undertaking this solemn compact are physically fit to enter into partnership, including the possibility of becoming the parents of future citizens. Many inquiries are made regarding the financial position of the two people concerned, but few, if any, questions are asked respecting their dowry of health—the greatest dowry of all—the dowry of a clean and healthy life.

We boast of our freedom, yet in our country, daily, innocence is sacrificed to and shackled by ignorance; for a person tainted with the race-poison of venereal disease, according to our laws, is allowed to marry a healthy person, linking a poisoned life with a clean and wholesome one, imparting disease to the partner of the marriage and endowing future lives with the tainted heritage of venereal disease.

The world is awakening gradually, and in this, as in many other things, the smaller countries are leading the greater Powers. Sweden has realised that it is a crime to the State to pass on a poisoned birthright. In Sweden before persons can marry the man and the woman are both required by the State to sign a paper saying that they are free from the taint of venereal disease—If this statement be not true the State treats it as a criminal

offence. Two cases of the contravention of this law recently came to my knowledge, when I was in Sweden last year, when the offending parties each received a sentence of six months' imprisonment with hard labour. The individuals in question were in a position to pay a heavy monetary fine, but this was of no avail to diminish the sentence, for it was treated as a crime against the nation.

In Denmark this same law is about to be introduced, and also in the new Republic of Czecho-Slovakia I learnt, during a recent visit, that a similar law is to be put before Parliament*. The great European world Powers however, have not, so far, been guided by those seers who realise the true significance of the nation's heritage. If they were, we would not need to panic about the declining birthrate, for we would be taking practical steps to safeguard the birthright of the nation. Consequently more children would be born with the normal birthright of health.

In Bradford, Yorkshire, one of the recent reports of the Infants' Hospital states that one out of every three babies admitted into the Hospital is suffering from congenital syphilis. In the blind schools of our country 55 per cent. of these little children have their sight destroyed because their birthright has been stolen. They are blinded for life because of the inherited race-poison of venereal disease.

Let us consider the cost to the nation apart from terms of human misery which cannot be calculated. The hard cost in cash for one blind child's education is seven times as much as that of one normal child. That is for the education alone, without counting the cost of maintenance, which is often lifelong.

Further, there are the children of the mentally deficient, who drift into workhouses, prisons and hospitals,

* This law has since been introduced in Norway, Denmark and Czecho-Slovakia.

and have to be maintained at public expense, often for life. These tragic lives are eventually cast on to the scrap heap of humanity, flotsam and jetsam broken on the wheel of life by preventable disease. Unfortunately, according to our present laws, a mentally deficient child, if it is able to earn a livelihood, is turned loose on the community at the age of sixteen. Though such a young person may be able to earn a livelihood as, e.g., a basket weaver or a kitchen maid, and may be harmless when under constant supervision, yet the same persons may be totally unfit to occupy their hours of leisure in a harmless manner. In fact, it is during these idle hours, away from supervision, that the mentally defective adolescent becomes the prey of unscrupulous persons and falls an easy victim to the race-poison of venereal disease. Unfortunately it is an established fact that a mentally deficient person is more prolific than a normal one. Further, it is also an established fact that for years there has been a steady decrease in the families of the skilled workers and of the educated classes. According to Whetham, if the present conditions prevail, 1000 members of the working and educated classes, in three generations, will be represented by 687 descendants, and every 1000 of unfit or feeble-minded will be represented by 3600 descendants. Unless some definite steps are taken to guard the nation's birthright, before long, in our country, the unfit and the feeble-minded will out-number the healthy by five to one.

If the heritage of the race is to be duly guarded it is essential that we should realise how vitally it is affected by the problems of venereal disease, alcoholism and mental deficiency. At present, in the British Empire, no steps are taken to prevent the marriage of degenerates and the transmission of the tainted birthright. The mere coining of phrases on these questions is not sufficient; they must be studied and considered from their physiological, social, and moral standpoints.

Sweden is also the first country to acknowledge the

claim of the syphilitic child on the community. Some years ago Dr. Wehlander, a renowned syphilologist, founded a home for fifty, syphilitic children, where they are treated until death or cure relieves their sufferings. The home itself is a wonder of forethought and practical organisation. Most of these children are illegitimate, and but for this home these little unwanted lives would be left to spread infection until they died, or they would drift into some hospital, workhouse or asylum. A similar home has been opened in Copenhagen, but to my knowledge England, as yet, has not in this manner recognised the claims of the illegitimate, syphilitic child on the community.

Just outside Stockholm, situated in a large garden, is a farm colony where girls suffering from venereal disease can be admitted. These are mostly drawn from professional or amateur prostitutes, and the period of sojourn there is three years. The doors, however, are always open, the girls are not compelled to stay, but the conditions are so congenial, giving them the varied occupations of farm life, combined with weaving and household duties and varied recreations, that the little derelicts who drift there are content to remain, and from there are set up again in various callings in life. Several of them after having been cured have become happy wives and healthy mothers of normal children. Many strange pages of life were turned for me as I was taken over this home and given histories of the cases. I was primarily struck with the fact that the whole system was a much more human one than that in vogue in most of our 'rescue homes,' where the inmates have to work some eight to ten hours *in silence*, mostly at the arduous task of laundry work, and then, as is often still the case, have, as recreation, knitting and prayers.

Again, one felt that the smaller countries are often the pioneers in thought. One asks oneself how is it that the greater Powers have neglected to give the same atten-

tion to these questions which so vitally affect the health and efficiency of the race?

The problem of the birthright of the race must appeal not only to those who are interested in legal and social reform, but to every thinking man and woman in the shelter of their own home, who is aware that numberless little derelicts are abandoned to the mercy of the world and may become a grave danger to the community in which they live.

As King George recently expressed it: 'The foundations of our national glory rest in the homes of the people.' It is the home life of the people that is the life-blood of the nation, for the nation is but a group of families, and the welfare of the family lies in the hands of the home builders.

Twenty years ago the Boer War, with its Royal Commission on the Physical Degeneration of the Nation, showed us that one of the chief causes that 33 per cent. of the recruits had to be refused was owing to unfitness due to wrong feeding in infancy. In short, we realised that the nation was suffering from an ignorant motherhood, partly due to the marked increase of woman workers in the industrial world. From that time a great movement for the protection of maternity and child welfare was set on foot. Doctors and nurses taught the laws and ethics of child welfare. An appeal by extensive propaganda was made to all the women of England to help in guarding the health of the mother and child. The result of the last twenty years shows what can be done by an organised health education. Twenty years ago our infants in England and Wales were dying at the rate of 150,000 per annum. In the last few years the figures have been reduced to 100,000 and at present to 80,000 per annum.* Even making an allowance for the declining birthrate, we have been able in the last few years to save about 50,000 babies annu-

* The latest figures for England :—

Wales Show only 69 per 1000 deaths of babies under one year.

M. P.

ally from dying, to say nothing of the many who, instead of growing up weaklings, have grown up to the normal heritage of health. We have at last understood that if as a nation we want to keep our place in the sun we cannot afford to keep an ignorant motherhood. This great world war has accentuated another problem—it is not enough merely to aim at combating an ignorant motherhood, we must also seek to combat an ignorant fatherhood. There are two things that every nation needs to make it great in the truest sense of the word, a clean and responsible fatherhood and a clean and responsible, and, if necessary, State-protected, motherhood. Since the epoch making report of the Royal Commission on Venereal Diseases, which staggered the country when it became public, an appeal has gone out to the men of England, those men who have defended their country with such amazing valour and heroism—an appeal to help the nation once more. This time they are not asked to take life, but to give it, to give to the nation its heritage of normal health. All who have faith in human nature feel that this appeal will not go out in vain. As the women responded when the country demanded of them an enlightened motherhood, so we feel our men will respond when they realise what the appeal for an enlightened fatherhood means to them individually and to the nation at large. In understanding the fundamental laws upon which our welfare and that of our children rests, we create our own happiness and joy individually as well as nationally. It is Rabindranath Tagore who reminds us that, "The world is created by joy, is maintained by joy, and progresses towards joy, for joy is the keynote of creation." It is through a right understanding of the fundamental laws that influence our being that we attain to freedom. We have, in our ignorance, only considered the liberty of the subject—of this generation, but by doing so we may in some cases gravely curtail the liberty of subjects of the next generation, individuals who have as much right to a birthright of liberty as we have.

But under our existing laws and customs many thousands of these individuals are born to bondage and to the slavery brought about by the fact that the birthright of the children has been stolen because the nation has not guarded it.

We must impress on men and women that the foundations of parenthood are laid in adolescence. So far the community has not guarded these young years because it has not recognised their significance to the future of the nation. The recent movement of Comrade Clubs is helping to provide wholesome conditions for the leisure hours of the adolescents.

In those young years of storm and stress, these leisure hours are of as much importance to the community as the working hours. It is in these that the foundations of parenthood are laid, both physically and spiritually. These foundations may be laid well, or in such a manner that disastrous results ensue, for which the community has to pay, not only in terms of human suffering, but also in terms of hard cash.

For this purpose it may be well to consider the problem from the material and financial aspect. Let us consider the following instance, which occurred in the north of England. A man with a pre-marital history of syphilis marries. He has been to a herbalist who professes to cure every ailment under the sun, from a broken heart to a housemaid's knee, and believing he is cured the man marries. The family history is as follows: Five children are stillborn or born before they are viable. Finally two children survive birth. Of these one, owing to congenital syphilis, becomes blind during the first year of life, and is admitted into an asylum, where after fifteen years the cost amounts to 600*l*. The other child, through the same cause, is so deformed that it has to be kept in a cripple asylum, where after twenty years the cost amounts to 800*l*. Finally, in the case of the father the tertiary symptoms of syphilis set in and he is admitted to a workhouse suffering from locomotor ataxia. The father has

been in the workhouse for over twelve years and is still alive ; the doctors say he may possibly live for another twelve years as a confirmed invalid. The cost to the community for one man and his two children suffering from syphilis during a period of twenty years amounts to 1732*l*. This does not count the many working days that the man lost owing to ill-health. We need only remind ourselves, as we look at these figures, that in every town hundreds of similar cases occur, though they are not always so easily traceable. If the man in question had been cured of his affliction before marriage neither he nor his children would have been thrown on the rates, not to mention the years of suffering borne by these three persons, who, after the 1732*l*. had been spent were still incurable and had to be relegated to the scrap heap of humanity.

The housing problem, like the poor, is always with us. There is no doubt that this vital and most difficult problem acutely affects the problems of venereal disease, alcoholism, and mental deficiency, but even if this question of the housing of the people were satisfactorily solved, it would not be sufficient. The birthright, the heritage, of the nation must still be safeguarded.

There are three essentials necessary to secure the nation its normal birthright and to protect the same. Just laws are needed to guard against the nation's heritage being poisoned by the taint of mental deficiency and the two race-poisons of venereal disease and of alcoholism.

Firstly, it is essential that adequate social, medical, and legal measures be taken to prevent mentally deficient persons from becoming a source of danger to the community at large. Farm colonies for such people would be an inestimable advantage, and could become self-supporting, if properly organised. Many feeble-minded persons are able to become proficient workers in various lines of industry and agriculture. Such colonies would take money to start, but in the long run it would cost the nation less than the present haphazard system of allowing



A child born heir to great material wealth and property inheriting the tragedy and poverty of a stolen birthright. Born Mentally deficient.



A child born in a cottage but inheriting the wealth of a normal birthright.

Errata -

The lettering on this page
should have been under
Illustrations on
page 35 & vice versa.

M. R.

mentally deficient persons to become the irresponsible parents of mentally deficient children, who in most cases fall on the rates for maintenance. When one remembers that 1000 parents of whom one or both are mentally afflicted leave as a heritage to the nation in three generations over 3000 descendants, one realises what an expensive thing such irresponsible parentage is. It stands to reason, therefore, that it would be desirable to prevent the possibility of such children coming into existence and falling as a heavy burden on the rates, even at the initial cost of segregating mentally deficient adolescents in farm colonies, in congenial surroundings, where they would cease to be a source of danger to the community. We have in this problem not only to consider the liberty of the present generation, but have also to safeguard the birthright of liberty of future generations and to consider the welfare of the community as a whole.

Secondly, it is essential that the State should have legal authority to punish, as a criminal offence, the culpable transmission of venereal disease. In order to safeguard the birthright of coming generations the State should require both persons contemplating the contract of marriage to sign a paper stating that they are free from venereal disease and also mental deficiency, and are not suffering from alcoholism. Any false statement made on such a paper to be considered a breach of contract, which should be punishable as an offence against the State. The race-poison of venereal disease when transmitted to children may cause them to become totally blind, deaf, crippled, paralysed and mentally deficient, besides lowering the general vitality and reducing their powers of resistance to tuberculosis, alcoholism, and other diseases.

It is obvious that the two race-poisons of alcoholism and venereal disease both affect the offspring in a similar manner, in many cases causing the children to be helpless invalids for life, who, unable to become wage-earning citizens, fall on the State for support. At all times this is an immense burden to the ratepayer, but at the present

moment, when the nation is groaning under unprecedented taxes, it is folly to ignore this drain on the national resources, which, with foresight and judicious legislation, might, to a great extent, be diminished. With the present enormous taxes it is the intellectual classes that suffer most. It is from these classes that the nation draws those who lead her in science, art, in commerce, in agriculture, with the sword and with the pen. The intellectual classes, as things stand at present, are obliged to limit their families owing to heavy taxation, much of which could be reduced if irresponsible people afflicted with alcoholism, mental deficiency, and venereal disease did not annually throw thousands of incapacitated human beings on the State, people whose birthright has been stolen because the nation did not take the trouble to safeguard it. Because of the thousands of abnormal children, which should never have been called into existence, the ratepayer, if he belong to the intellectual classes and has to support these, cannot, in many cases, equip his own normal and healthy children with the education necessary to help them to take a leading part in the nation's affairs, unless he be especially blessed with private financial resources.

Thirdly, some judicious reform is needed in the laws that control the sale of spirits. In Sweden the entire liquor traffic has for years been in the hands of a specially organised company, who appoint managers on liberal salaries to take charge of the retail sale of intoxicants, but do not allow them to make any profit on these transactions. The company itself, after deducting 5 per cent, on the capital invested, uses all surplus profits for special purposes. Seven libraries and also some working-men's hostels have been built out of the profit on the sale of intoxicants. The system was actually started in some districts of Sweden in 1850, but it was not until the municipality of Gothenburg took it up that it became universally adopted all over Sweden. The Gothenburg municipality had appointed a committee to inquire into the distress existing among the working classes, and the

unanimous verdict was that the keynote of the prevailing misery and mental and physical unfitness was drink. The Gothenburg system, as it was thence generally named, has worked well, but in recent years it was found that the system needed revision. In February 1914 Dr. Ivan Bratt, of Stockholm, formed a new company to take over the liquor traffic under certain revised rules. The decrease of chronic alcoholism, *delirium tremens*, and convictions for drunkenness since 1914 has been marked, as the following figures will show. By this system the shareholders receive 5 to 7 per cent, on the capital invested and all surplus profits are handed to the State. Again private profit is eliminated. At present in Sweden, though the sale of light wines and beer is in the hands of this company, it is practically unrestricted, but the sale of spirits is rationed to 2 litres per head per three months. In restaurants and clubs no one can be served with spirits until after they have consumed on the premises $2\frac{1}{2}$ crowns worth of food (3s). The total sale in litres was:

	No. of litres per head.
In 1913 . . .	15.96
„ 1914 . . .	9.1
„ 1915 . . .	8.6
„ 1916 . . .	8.7
„ 1917 . . .	2.69
„ 1918 . . .	2.11

These figures are taken from the annual *Compte-rendu*.

In February 1914 the ration book for spirits was introduced.

In the law courts the convictions for drunkenness were as follows:

In 1913, under the old system.	17,696	convictions.
„ 1914, under the new system.	11,876	„
„ 1915	11,425	„
„ 1916	9,677	„
„ 1917	3,749	„

The cases of chronic alcoholism reported by the Medical Officer of Health in Stockholm were:

In 1913, under the old system	. 492
„ 1914, under the new system	. 318
„ 1915	. 173
„ 1916	. 156
„ 1917	. 56
„ 1918	. 29

The cases of *delirium tremens* treated in the hospitals of Stockholm were:

In 1913, under the old system	. 584
„ 1914, under the new system	. 436
„ 1915	. 200
„ 1916	. 246
„ 1917	. 104
„ 1918	. 82

It is interesting to note that in Norway, where total prohibition has been introduced, a large amount of private distillation is carried on in the farms and private houses. Unfortunately a good deal of alcohol has been and is being distilled from wood. This is not only injurious to general health, but produces a form of total blindness. Several cases of this are already under treatment in Norway. The two different manners of dealing with the question of intoxicants is striking, and one deduces from these facts that, while a judicious rationing of spirits is of the greatest benefit to the community, and specially to the heritage of the nation, unwise or too severe restrictions lead to contravention of the law by the installation of private stills, with the dangers ensuing therefrom, both to the individual and to the community. Much would be gained in our Empire if the sale of spirits were rationed per head, leaving light beers and wines unrestricted, and if private profit on the sale of intoxicants were eliminated. The percentage of alcohol in Swedish beer, for example, is only 2 per cent, against 5 to 6 per cent. in the British Empire.

Under the present conditions total prohibition in Great Britain would not be feasible. At the same time, there can be no doubt that a judicious rationing of spirits would greatly benefit the life of the community and protect the heritage of the nation. Alcoholism is a race-poison, the debilitating effects of which may be transmitted from parent to child, impairing the physical and mental powers and rendering it more liable to be attacked by and to succumb to any illness owing to reduced vitality.

Alcoholism is a race-poison that threatens the nation's heritage of normal health.

When we have ceased to discuss the problems of venereal disease, mental deficiency, and alcoholism merely as interesting questions, but have taken them into our national life, working them out as human equations, then we shall have followed the example set us by one of the smaller world Powers which has taken practical steps to guard the greatest asset of the nation, the heritage of the race.

WEDDED LOVE.

Sweetheart, our love is like a flowering tree,
Which blossoms fair alike in sun and shower,
Its branches from the world glare keep us free,
And every pleasure adds another flower.
Each word of love brings forth a tender shoot.
And every trial strikes a deeper root.

C. K. LAMONT.

ABSENCE.

From silver rays of moonbeams,
Dancing upon the sea,
From shafts of golden sunlight,
I weave my dreams of thee.

From silence of the moorland
From sigh of wind tossed sea
From nightingales and thrushes
I learn my songs of thee.

From loneliness and heartache
From laughter gay and free
From my souls light and shadow
I build my life for thee.

M. PENDLEBURY.

BIRTH LIFE AND DEATH.

“ Through birth and death, in this world or in others, wherever thou leadest me, the same, the one Companion of my endless life, who ever linkest my heart with bonds of joy to the unfamiliar.”

“RABINDRANATH TAGORE”

CHAPTER III.

PARENTHOOD.

The foundations of Parenthood are laid during the years of adolescence, and these foundations rest on the ground prepared in childhood.

As a matter of fact to most children, the first knowledge of sex is conveyed by other children generally in the crudest, and often most revolting, manner, accompanied by jokes, whispering and suggestions, which arouse all kinds of undesirable speculations in the mind of the child. As the question of sex and any reference or allusion to the laws of birth is a subject taboo in the home, the child refrains from speaking of these matters to its parents, but like the story of Blue beard, it is the locked chamber that offers an irresistible fascination. The parents do not or will not supply the key to this locked room, consequently the child 'searches and often' finds the wrong key and opens the wrong door,—and the result is disastrous. Gradually, by whispered conversations and unseemly jesting, a distorted and degraded vision of sex is formed in the mind. During the years of adolescence, when the sex instinct comes into the consciousness of the child, this vision materialises into acts that degrade the present and often sows seeds, which in the future, bring forth poisoned fruit, that saddens and debases, not only the life of the individual, but other lives as well.

If we wish flowers to blossom, we must first prepare the ground and see to it that the flowers are planted before the land is choked with noxious weed. The minds of our children are our gardens, but the seeds of beauty and Truth may become choked by the poisonous weeds of obscenity and sensuality. If then the parents have failed to plant and to tend these seeds of Beauty and Truth and the garden of the child's mind is overrun with

weeds, the fault and responsibility lie with the parents.

The remedy then is that the Parents with love and reverence should teach their Children the Truth and beauty of the laws of Life and of Birth, and sex, beginning at the time when the child first asks for information on these vital questions. Thus, while fully possessing the confidence of the child, the parent is able to cultivate the garden of the child's mind, then the fragrance of the flower and the Fruit of Love will amply repay the patience and understanding sympathy spent in planting and weeding.

True, the question is difficult, but Love and sympathy can overcome this difficulty. After one of my lectures in Westmorland a working woman asked to speak to me and told me in her simple manner how she had taught these laws of life and birth to her little son. The beauty and simplicity of her mind struck me and whenever I have told this story in my lectures, mothers in various parts of Europe of different stations and ranks in life, have so earnestly thanked me for it that I will repeat it here.

Little Tommie was four years old when one day he ran breathlessly into his mother's kitchen.

"Mummy, he cried, his face aglow with excitement, "they've got a baby next door and a new nurse, and she says they found the baby in the cabbage bed. Oh Mummy can we find one too?"

"No Tommy, that nurse was only joking", replied the mother smiling.

"Well then, how did they get that baby?"—

'Mummy' opened her arms and Tommie scrambled on her knee,

"Darling," she said, "they got their baby just like I got you"—

"Oh Mummy how did you get me?" asked Tommie impatiently.

"Darling, God let you grow near my heart," answered the mother while her arms encircled the little fellow and her eyes looked into the wide open wondering eyes of her child.

"But, Tommie, that is a secret, a lovely secret just between Daddie and Mummy and you" —

"Was I long near your heart?" continued Tommie.

"Yes darling, first you were such a tiny, tiny egg, so God made a room near my heart where you were kept warm and quiet." —

"And was I big when I came from that room?"

Tommie's mother smiled, "Yes you were a lovely big Baby, — so big —" she said with pride.

"But Mummy exclaimed Tommie, still looking puzzled, "How did I come from that room?"

"God opened a door, and you came, my darling,"

"And did it hurt when God opened that door?" continued the little questioner.

"Yes darling" whispered the mother drawing him very close to her, "it did hurt very much, that is why I love you so."

"Oh Mummy darling did it hurt 'mendously,? poor Mummy! I will love you still more" and little arms were thrown round his mother's neck as into the child's mind dawned something of the beauty and sacrifice of motherhood.

"But Tommie" said the little mother, "this is a great secret, if you are a man you can keep a secret. Will you promise you wont talk about this Tommie?"

"Why shouldn't I," asked the little fellow.

"Well, because it's private. You dont run out in the street and tell the children, this morning I blew my nose, or I washed my ears—that's private. If you are a man you can keep a promise. A man never breaks his promise."

"But," continued this unbelieving Thomas, "what happens if a man breaks his promise?"

"Oh, Tommie, then he is not a man, but only just a—creature," answered the mother in disgust.

Tommie jumped down from her knee and drew himself to his full height. "I am a *man* Mummy" he said, "I can keep my word, it's a secret" and he held out very solemnly a fat but dirty little hand. "Its a secret" he repeated.

"Right," said his mother, "now I will give you a promise if you keep this secret I will always tell you the truth, if you ask me when you want to know something. If other people talk to you of these things, Tommie, you will tell me what they say, won't you because,—and Tommies mother smiled knowingly, some people dont always know so much as Mummies."

This little warning and the attempt to safeguard the channels through which knowledge might come to the little fellow was by no means wasted as time proved. When Tommie was six years old he came from school one day looking very perturbed. He burst into the kitchen and proceeded to stump about with clenched fists and mutinous eyes. The midday meal was being prepared, but Tommie was very silent.

"Hulloa son," said his father, "what's wrong?"

Tommie lifted his head. "It was a big boy, he said and he was too big to fight. He said he would tell me how the babies were born." Tommies mother ceased her preparations for a minute and listened attentively.

"But," continued Tommie indignantly. "I said I dont want to talk of things that are private and besides I dont want to know, my mother told me. Oh ho! he said, his mother told him, I know what kind of lies mothers tell boys. He was too big to fight," said Tommie regretfully, "so I walked up to him and said my mother is not a liar and she ought to know more than you do because she has had a baby and you haven't."

Tommie's father laughed heartily but his mother brushed away a tear as she kissed him.

Thus it was that this little fellow had been protected by right, clean knowledge, and when distorted knowledge came to him from others he was able to discard it. The fact that the child possessed a clean wholesome idea of the Truth prevented him from assimilating distorted, unclean ideas.

Some time after this little Tommie one day found his father looking very sad.

"Daddie" he asked "why are you sad?"

"Well Tommie," answered his father "I have to go away for a long time, my ship is ordered East, and I dont want to leave mother alone just now."

"Why Daddie I am here," answered Tommie with pride.

"Yes Tommie, but you see perhaps by Xmas Mother may give us a real live present.

"A little Sister?" asked Tommie eagerly.

"Perhaps, but Mother needs lots of care and love, just now. You see she will have much pain before we can have that little baby and sometimes she may be very tired, and I would like to be near to take care of her and love her."

"Dont be sad, Daddie," said Tommie, drawing himself up, "I am a man. I will take care of mother."

The big sailor smiled but his eyes were very moist.

"Will you try and be very good, Tommie? You know if you are tiresome and naughty, Mummy will get tired and if she gets tired she might get ill, and if she gets ill how can the little baby be strong and beautiful?"

"Oh Daddie, daddie," said Tommie eagerly, "I will be good, really, honour bright, I will be good, oh! I want a nice baby I hate ugly babies. I am a man Daddie, I can keep my word, I am not a creature". Tommie held out a little brown hand and father and son made a compact.

So time went on and the big sailor went away, and Tommie was left in charge of his mother. She told me that she would never have believed that a little chap could have taken such care of her and been so tender

and considerate as this little fellow was, during those long months of waiting. Every morning he would bring her a cup of tea to her bed, "just like Daddie," did, and at night before he went to bed he would make her a cup of cocoa which he prepared with a great air of importance.

One morning when Tommie came from school he found his mother crying.

"Mummie why are you crying?" he asked.

"I dont know darling, I just feel tired and wish Daddie was here."

"Dont cry" pleaded the little fellow, "Mummie really you must'nt, Daddie said if you were tired the baby might be ugly, oh! Mummie we cant have an ugly baby, I hate ugly babies. Dont cry. Dont betired Mummy darling. Dont lets have an ugly baby." The tears changed to laughter at the prospect of the many 'dons' and the "ugly baby" and the little mother forgot her fatigue.

Then one day the big sailor came home. For Tommie it was a day of days. When the little family was upstairs in the bedroom Tommie watched his father inspecting his new daughter.

"Daddie you do like our baby, she isn't ugly is she. Oh I do hate ugly babies and I did try so hard to be good "cause I had promised." Tommie's father smiled but he could find no words as he put his arm round the little fellow. But his mother took one of his little fat hands.

"Darling," she said "when you tried to be so good you helped to make Baby beautiful."

And Tommie beamed with pride.

So the years passed on and then came the great World War and Tommie enlisted. The last night before he left he was sitting in the kitchen with his mother, by the fire the embers of which glowed throwing strange shadows on the wall and ceiling. They were both thinking.

"You will soon be out in the big world Tommie, and you will meet many people; good and bad," said the mother. "You will meet some women who are different to

the girls you meet here. But Tommie I want you to treat all women as you would like some other man to treat your sister." Tommie moved in his chair, and straightened himself. There was a pause. "Mother if any man did not play the game to Daisy, I would, I would, oh I would break his beastly head for him."

His mother smiled and "you will think of that when you meet other women wont you?" Tommie nodded. Again there was a pause. Then his mother said.

"One day, my dear, you will want to marry, and she will have to be such a dear girl, and I expect you will see that she is pretty," and his mother laughed.

"Of course" said Tommie I hate ugly things."

"And" said his mother sinking her voice, "you will expect her to be a virgin."

"Of course" said Tommie,

"Of course, that will be her part of the contract, what you expect as your right, what are you to bring to her?"

There was a pause while the fire light flickered. Then Tommie spoke slowly weighing each word.

"I must bring her as clean a life as she brings me."

And the little mother stooped her head and kissed the big muscular hand that lay on his knee. And in that kiss trembled a prayer. And then it seemed to her as if suddenly a light filled the room, greater and warmer than the light of the glowing embers.

The big sailor was strapping up his boys kit.

"Tom" he said suddenly "since you were a little chap we have tried to teach you to play the game straight and clean. There's only one thing that could break my heart, not that you should do wrong, we all do wrong at times, but that you should not be able to tell us about it and let us help you to put it right. That's why we are

parents. Not to judge you but to help you to put straight what may be crooked." Tommie had answered "Dad we've always been pals and we will be pals to the end". And the two strong hands met.

The mother showed me letter from the Front written by Tommie and in it he said: "It is so difficult to keep straight here-you cant think how difficult. So far I have kept straight because I remembered that you said I grew near your heart".

LIFE OF MY LIFE.

“When I bring you coloured toys, my child, I understand why there is such a play of colours on clouds, on walls, and why flowers are painted in tints—when I give coloured toys to you my child.

When I sing to make you dance, I truly know why there is music in leaves and why waves seem a chorus of voices to the heart of the listening Earth—when I sing to make you dance.

When I kiss your face to make you smile—my darling, I surely understand what the pleasure is that streams from the sky in morning light, and what delight that is which the summer breeze brings to my body—when I kiss you to make you smile.

RABINDRANATH TAGORE.

“ Medicine cures the body of its ills—and philosophy cures the soul of its passions”.

“ Men in their prayers implore the gods to give them health, but they know not that they have in themselves the power of obtaining this blessing.

By their own intemperance they bring about their own ruin and compromise their health by their passions”.

DEMOCRITES, (B. C. 460...370).

CHAPTER IV.

THE RATEPAYER AND THE LOCKWARD.*

MRS. M. PENDLEBURY.

(Reprinted from *The Nineteenth Century and After*,
September 1918.

Morality consists in the realisation of our duties towards
a community. — *Bishop Butler*.

When, after a two years inquiry, the Royal Commission on Venereal Diseases issued their epoch making report in 1916, the ratepayer was staggered at the findings and the figures given. He also saw that large sums of money were being paid by him annually, to support the flotsam and jetsam of humanity, broken on the wheel of life by preventable illness. The Report pointed out that deafness, blindness, paralysis, defective vision, diseases of the blood-vessels, and numerous other afflictions were the result of venereal diseases, the penalty being paid in full, not only by those who break the laws of chastity, but by innocent victims, who unknowingly transmit this scourge to their children.

As Rudyard Kipling has paraphrased the well-known saying: "The fathers have eaten forbidden fruit and the children's teeth are notched." *

We gather from the figures given by the Royal Commission that the total number of the general population affected by these diseases is over 20 per cent. The amount spent on insanity caused by syphilis alone amounts to £150,000 annually. The economic drain on the nation's finances, without considering the loss of potential

*N. B.—Notched teeth are one of the recognised signs of syphilis.

man-power and energy or human suffering, caused by this scourge, is incalculable. As a result of this Report, the Local Government Board have carried out many of the recommendations made by the Royal Commission, and at present all over England there are free clinics where patients suffering from these diseases can be treated with absolute secrecy. The expenses of this scheme are borne principally by imperial funds (75 per cent.) and partially by local rates (25 per cent.). At the same time an extensive educational campaign, to all sections of the community, by means of lectures and literature, is being carried out by the authority recommended by the Royal Commission and recognised by the Local Government Board, the National Council for Combating Venereal Diseases.

The great World War has taught us among others one lesson of supreme importance pointing to the close relation existing between domestic ethics and national prosperity. Once more we have seen that the home life of the people is as essential to the welfare and the nation, as the bloodstream is to the health of the body. To quote the words of His Majesty King George the Fifth:

“The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple, and pure.”

We have learnt to our cost that a mistake in our domestic ethics has gravely influenced the welfare and prosperity of our Empire. At a time when every able-bodied man is needed to defend his country, many are incapacitated from doing so, owing to diseases which could have been prevented. The steps which have been taken to combat this menace to our nation are in the right direction, though large sums of money are needed to equip and maintain the free-treatment centres. The ratepayer has realised this, but he has overlooked one factor which influences the problem, namely the Poor

Law Lockward. At present Local Authorities have no legal powers of detention, and patients in these wards can leave when they please. In spite of this, speaking generally, practically no steps are taken to make these wards attractive in order that patients, many of whom are innocent victims, may be induced to remain until their cure is completed. On the other hand the words 'Abandon hope all ye that enter here,' if not printed on the walls, are mostly inscribed on the faces of the inmates.

Let me take you to a Lockward situated in one of the richest towns in England, attached to the Union. Some five girls are sitting on straight-backed chairs, some knitting or crocheting, other gazing listlessly before them. The bare, whitewashed walls have no pictures, the tables no flowers, a general air of discomfort reigns supreme. You ask if anyone visits this ward. In a hushed whisper the nurse replies: "This is a Lockward." You meet one of the Guardians, an admirable woman, distributing flowers and comforts in the other wards; you ask her if she visits the girls you have just seen. She raises surprised eyes: "But that is the Lockward," is the answer.

If you care to do so you may ascertain some details of the cases. Yes, that one in the corner, she is only 16. The mother was leading an immoral life and one night at ten turned the girl out and shut the door in her face, telling her she could go where she liked. The girl indignantly turned away and slouched out into the dark streets. The inevitable happened, a man offered to spend the night with her. The next morning the girl was richer by ten shillings, enough she thought to keep her for a week, while she searched for some work. At the end of the week she felt too ill to think of any exertion and applied at the workhouse hospital for medicine, when it was found that she needed treatment in the Lockward. This girl though living in immoral surroundings had never before succumbed to the temptations that beset her.



Showing the Tragedy of the stolen birthright.



Showing the beauty of the Normal birthright
of health.

You ask what is going to happen to her. Well,' says the nurse, 'we recommend her to stay until her cure is completed.'

'Recommend her to stay!' poor, erring, high-spirited child, used to the free life of the slums and free and easy companionship of her neighbours, imprisoned in this godless, miserable-looking room, facing a blank future and hopeless prospects. What rational idea should present itself to her save to leave this hated abode of gloom and desolation at all costs, as soon as she feels physically able to do so, and, if no alternative offers, to continue to sell her womanhood in the streets?

Next to her is a young woman very soon to become a mother. She has a gentle, sensitive face, and you learn that she was engaged to a soldier. She lived with her father, who objected to the marriage until after the War, in case 'his lass should be tied to a cripple.' After some months of anxiety the *fiance* returned wounded and also infected with syphilis, and after a long convalescence resumed his duties abroad. A few months later news came that the soldier had been killed in action, and not long after this the girl's father died suddenly. A little later the girl finds herself in the Lockward, bereft of home, and about to become a mother. Truly a human tragedy in a nutshell.

A little further down sits an older woman with patient, tired eyes, who is paying the penalty of an erring husband. Opposite her are two girls leading the life of professional prostitutes; one of them is 16 and has been in the ward periodically for the last two years. Can you wonder that these patients, one and all, want to leave as soon as possible, often long before a radical cure is completed?

'Could these girls not go into a rescue home?' you ask. The nurse looks surprised, 'They will not take a case from the Lockward, it would not be fair to the others,' is the answer. What alternative is there then to offer an inmate of these wards under the present con-

ditions ? With the exception of the Lock Hospitals, London, and the Medical Home, Liverpool, and the Voluntary Lock Hospital, Bristol, in all of which the accommodation is limited, there is, to my knowledge, no institution where they will take these cases, unless they have been absolutely cured. *We must remember that an absolute cure may take some time to accomplish, and long before then the patient is able to undertake ordinary light occupation and is not necessarily infectious to her neighbours. What then does there remain for these unfortunate women, save willy-nilly to re-enter the maelstorm, of life and there pursue their pitiable trade until death shall end its terrors ? At present we are offering no inducements to the women to remain in these wards and at the same time we have no legal powers to detain them against their will.

You pass on to other wards in the same building, bright and cheerful, with pictures on the wall and flowers on the tables and visitors at the bedside of the patients. You meet the doctor who has come up for a special case. In this bright ward, where everything is calculated to provide the patient with cheerful surroundings, your attention is attracted to two cases on whose chart is written aneurism of the aorta and locomotor ataxia, and you ask if both these cases are the result of syphilis. 'They are,' says the doctor; 'here in this and in the other wards we have numbers of cases that represent the tertiary symptoms of this dread scourge.' "Yet these patients suffering from subsequent symptoms are placed in humane and cheerful surroundings, and those afflicted with the first symptoms of these diseases—if they be women—are placed in the prison like-atmosphere of a Lockward."

The doctor smiles. 'The inconsistency of human nature,' he says, and he points to a bed in the corner. 'There, that man with locomotor ataxia sitting on the chair beside his bed, he has been on the rates for twelve

*N. B.—Since then certain Homes have been opened for these girls in England — Supported by Public Funds. M. P.

years, and is likely to remain there for some years to come. He is a typical case. It was the old story, he was infected with syphilis before he was married. As he was a member of a sick benefit club, he dared not notify his condition, for according to the short-sighted policy practised by some of these institutions he would receive no sick pay, if suffering from the early stages of venereal diseases, though by those same rules he would be entitled to a full benefit if suffering from the later manifestations of these same diseases. Therefore this man elected to be treated by a quack, and believing himself cured he married. Had this individual been efficiently treated when he exhibited the primary symptoms, he could have been cured and could have been prevented from handing on the scourge to his offspring. However, this was not done and what is the result? His wife had ten pregnancies. Two were miscarriages, one was a still birth, two died in early infancy, one child was mentally defective and thrown on the rates at the cost of £40 per annum, the other is a cripple and at an institution for cripples, costing the same money annually. The remaining three are at present more or less normal, but that does not say that they have escaped the dread heritage. Now just take the case of this man alone, the outcome of one cycle of infection, and see what this has cost the ratepayer. I have worked it out for my own information. In the pre-War days this man cost the rates £26 6s. annually. Since the War it has been £35 12s. per year. This makes a total of £332 6s. for twelve years' maintenance. The child that is mentally deficient has been on the rates twenty years and is likely to remain there another twenty; this at a cost of £40 per annum means £800 for twenty years. The cripple has been on the rates for fifteen years and is likely to remain there for another twenty or thirty years. So far, the cripple has cost the rates £600, which means that up to date the total cost to the rates for this one family, the result of one

cycle of venereal infection, has been £1,732, and an additional cost will have to be borne as long as these individuals live. This does not represent, in any way, the loss of potential man-power to the nation in the five pregnancies which resulted in death or miscarriage, nor the loss to the State in educating and maintaining a crippled and a mentally defective child, neither of whom can ever be a normal wage-earning citizen. It takes ten times as much to educate a deaf child as it does to educate a normal child, and seven times as much to educate a blind child; and the mentally defective and crippled children need not only educating, but maintaining for the rest of their natural existence. Then, when this has been accomplished, the children can never become normal wage-earning citizens and merely go to swell the ranks of the permanently disabled that form part of the most tragic thing of all—the human scrap-heap.’ The doctor sighed. ‘Ah, if the country understood this, but it does not. Hitherto, in our folly, we have taken no steps to make the Lockwards attractive, and the women have left before they are radically cured, to start fresh cycles of infection. We have ignored the primary, while paying in full for the subsequent symptoms of venereal diseases.’

These facts make you think, and you ask yourself is there no way of mending this ‘leaking pail’ theory which we, as ratepayers, are at present pursuing?

There are two suggestions which we can consider and which if taken together would do much to mend matters.

The first is to make the Lockwards as attractive to the eye as the other wards, giving the patients congenial occupation and hobbies, and appointing special visitors, who by endeavouring to arouse the interest of the women could offer them some attractive alternative to a life of immorality. The main point to remember is, that the alternative we offer must be attractive. In some cases where this has been tried such visitors have worked wonders, but everything depends on the personality of the

visitor in question. It is essential to success to realise that this is largely a psychological problem.

The second suggestion is to start farm colonies, where cases from the Lockwards could go for one or two years' training. The objects of such institutions would be to bring women, many of whom are accustomed to a life of unbridled excitement, into an atmosphere more wholesome than that usually predominating in the penitentiaries. Instead of confining the girls to the monotony and heavy physical labour of laundry work, alternated by needlework and prayers, one would seek to arouse their interest by a series of varied occupations and organised recreation, mostly carried on in the open air, developing a sense of order and responsibility. Such farm colonies should bear no stigma nor should they be a charitable institution, but be supported by Imperial funds and subsidised by rates. With judicious management, after a couple of years such colonies should be self-supporting. Herb-growing for medicinal purposes, poultry and bees could all be made lucrative employments. Servants would be unnecessary; but the superintendents of such farm colonies should be well chosen, educated women, with broad sympathies, cheerful dispositions and administrative capacity. At present in almost every county there are untenanted houses with land attached, which could be obtained at a reasonable figure. These would make ideal centres for such colonies. By offering the girls an interesting round of varied occupation, supervising them with a strict and kindly discipline, combining a hopeful outlook with a strong moral appeal, mind and body would be stimulated, and by arousing the latent moral and spiritual forces it would be possible, in most cases, to make responsible citizens out of the flotsam and jetsam of humanity. After a two years' course such girls could take up some of the different occupations now opened to women, and entirely cured of their physical affliction could become the healthy mothers of normal children. On the staff of management a nurse, trained in the treatment of venereal diseases, a

teacher in domestic science, and a trained woman-gardener would be essential. In some cases it might be necessary to have a creche attached, in others this might not be needed.

By this means an attractive alternative to a life of vice would be offered to all who chose to take advantage of it. The term 'fallen' women has become general, and yet for every such woman there is a 'fallen' man, though society does not recognise this fact. There are, in our midst, many who are investing large sums of money, not to mention brains and energy, in order to make vice attractive, and yet so much is done by carelessness and lack of understanding to make virtue unattractive and prosaic. We cannot make people moral by Act of Parliament, but in some cases persuasive powers are greater levers than laws.

As ratepayers it is essential that we should realise that the leaking-bucket theory, which we are at present pursuing in connexion with the Lockwards, is not only inhumane, but also exceedingly expensive. The more cycles of venereal infection that are started in our midst, the more is any one of us likely to become a victim of one of the direst scourges to which humanity is heir.

Women of education, rejoicing in homes where they reign supreme as wives and mothers, these have not understood the full scope of their duties until they see that morality consists in the realisation of our duties towards a community, and in this community the women of the Lockwards must be included. Especially so if we, as a Christian nation, would be followers of the Master, who had compassion on the sinning Magdalen, and taught us not to condemn, but to lift the fallen, making it possible for them to sin no more.

In these latter years women's efforts have taken so many wondrous turns that we are justified in asking whether there are not some who will take up this question of reforming the Lockwards and undertaking the after care of their inmates. If one such farm colony were



LOVE TRIUMPHANT.

"Love that is longer than Life and stronger than Death" will be triumphant when in the hearts of each one of us lust and greed are slain. —

Love is the keynote of creation.

Love is the fulfilment of the Law.

Love is the Sacrament of Life.

M. PENDLEBURY.

started experimentally the chances are that, with judicious working, the success would be so great that it would justify each county in having a colony of its own. In order to prevent any stigma from attaching to such institutions, any troublesome girls could be admitted, who had come under the notice of the police, but had not been in prison.

At the Front our men have been fighting to maintain our birthright of liberty, and at home it is for the civilians to safeguard the birthright of the children, and for this purpose we need a clean fatherhood and a protected motherhood. Every thinking citizen worthy of the name must take up the crusade against venereal diseases, the foe within our shores that is striking at the foundations of our Empire by attacking the virility of our race. The work itself does not consist merely in dealing with pathological details, but also in restoring to the nation a lost ideal, in reconstructing the Vision Splendid of life, the true vision of sex, in all its mystic beauty and strength and purity. Then, the instinct of sex—this world-force which, controlled, produces life and, uncontrolled, causes disease and death—would fulfil that purpose for which it was ordained, becoming the dynamic force that ennobles, uplifts and sanctifies human life.

The country needs not only Empire Builders, but Race Builders, in the widest sense of the word. We need these Race Builders specially among the leaders of thought and labour and among all those who have care of the young, for a nation's strength lies in its thinkers, its workers and its mothers.

MRS. PENDLEBURY, widow of Colonel W. Pendlebury and daughter of the late Mr. D. B. Gribble, I.C.S., is a Member of the Royal Sanitary Institute, and of the Lyceum Club, Piccadilly. She is an experienced lecturer on Public Health and on Social and Moral questions. She has studied Sanitation, Physiology, Physics, Chemistry, Bacteriology and Public Health at Bedford College (University of London). She holds the following diplomas:—

The Diploma National Health Society.

The Diploma Inspector of Nuisances, Royal Sanitary Institute.

The Diploma Sanitary Inspector's Board (L. G. B.)

The Certificate of St. John's Ambulance Brigade.

The Diploma Central Midwives Board.

The Diploma York Road Hospital, London.

For a number of years Mrs. Pendlebury has lectured under the auspices of Country Councils, and of various National and Philanthropic Institutions, on Housing, Health, Maternity and Child Welfare, Racial Health, Venereal Diseases and questions of Social and Moral Reform, in England and abroad.

All types of audiences have been addressed from drawing room and open-air village meetings, to large meetings in industrial centres, teachers training centres, dockyards, munition yards, and in Theatres and Cinema Halls.

MRS. PENDLEBURY evolved and gave the first lecture on Racial Health, illustrated by cinema films, that was given in England, to a mixed audience, in connection with the Local Government Board Propaganda in 1919. The lecture was entitled *Love, Marriage and Parenthood*, and was repeated by request 33 times in different towns and villages in Yorkshire, Durham and Northumberland. In 33 lectures 47,000 people were addressed and 54,000 people were turned away for want of accommodation.

MRS. PENDLEBURY, at the request of the National Council of Women of Denmark was asked to give the same lecture in Copenhagen and in 6 other towns in Denmark, repeating it in Sweden and in Czecho -- Slovakia—and in India.

For some time MRS. PENDLEBURY, was directing a health unit in connection with Red Cross activities in Central Europe.

Having travelled extensively, MRS. PENDLEBURY also gives illustrated Lectures on the East, the Far East, and the Continent of Europe. C. Franks M.D. Shire Hall Durham.

EXTRACTS FROM PRESS CUTTINGS.

Vide Liddell's Simla Weekly —

"MRS. PENDLEBURY, M.R.S.I., introduced in an artistic and beautifully suggestive way her Lecture on Love, Marriage and Parenthood" Lieut.-Colonel T. H. Scott, D.S.O., M.C., R.A.M.C., presiding.

Vide PRESS, Yorkshire.

"MRS. PENDLEBURY is a lecturer of more than ordinary ability, with an exceedingly pleasing manner and an extraordinary fund of sparkling wit and humour. She is evidently one of the modern school of lecturers, and believes in thoroughly interesting her audience, in preference to cramming her hearers with dry-as-dust statistics and facts. She has an attractive personality, and she handles her subject very cleverly, conveying her impressions to her audience in commendably plain and homely language."

Vide PRESS, Whitley Bay, Northumberland.

"The eloquent Lecturer held her audience spell-bound for one hour and a half, and her points were received with enthusiastic applause by a large audience. Over two thousand people were present and ten thousand more at the back of the lecture."

“MRS. PENDLEBURY’S Lecture (*Love, Marriage and Parenthood*) was listened to with rapt attention, and as she made her points her audience suitably recognised her eloquence.”

Vide PRESS, Sunderland.

“The gathering in the Havelock House last night was in many respects a remarkable one. It had been arranged that the lecture of last Sunday should be repeated. Last night the demand for seats was even more extraordinary. It is estimated that 10,000 people were unable to obtain admission. MRS. PENDLEBURY repeated her excellent lecture on *Love, Marriage and Parenthood*.”

For particulars re-Lectures Apply Mrs. Pendlebury, C/o the Agent, Nizams Railway, Hyderabad, Deccan.

EXTRACTS FROM PRESS CUTTINGS.

History of the Deccan. Vol. 2, by J. D. B. Gribble, I.C.S., Edited and completed by his daughter Mrs. M. Pendlebury.

Madras Mail.

“Mr. Gribble died before he had finished the chapter entitled the Berar Trust and, Mrs. Pendlebury has had to cast this chapter from notes. She has done this most admirably. The book is beautifully illustrated.”

The Pioneer.

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